

THEOSOPHY IN ACTION



Quarterly Official Organ of The Theosophical Society in Europe—Federation of National Societies

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The Joyous Venture

Condensed from a Talk by Madeleine Leslie-Smith

Theosophists, in common with many philosophers and seekers after Truth, have used the metaphor of a Path. This implies progression from the known to the unknown, a growth from within outwards, thus expressing that fundamental truth of the will of the Hidden One to become the revealed Many.

In order to tread this path we must know the direction in which we should go, and understand the means by which we have overcome difficulties and obstacles in the past. We must look back at our past to understand where we now stand.

We now find ourselves equipped with a physical and psychical instrument composed of material which has evolved through long ages of time. Each of us has as his tool a complex and complicated unit which has mineral, plant and animal aspects, and emotional and mental faculties resulting from the experience of eternities of evolution.

This instrument of our personalities is not something that we can abandon or ignore when we begin to have glimpses of the supra-personal consciousness which lies beyond. We cannot carry out the work assigned to us as human beings unless we have perfected our personal instruments and can use them to their fullest capacity. Evolution has produced for us this vehicle and will inevitably carry us on its irresistible tide, as it has carried forward all the many expressions of the One Life in all the kingdoms of Nature.

But for man there comes a choice. He can allow himself to be pushed forward by circumstances, as heretofore, or he can use whatever power and skill he has achieved to quicken his pace.

The way we choose may be hard and long. It may be difficult and exhausting. But, if we have had even a glimpse of the goal, we shall know that no other way is possible for us, and our treading of the way will be the result of our own will. We shall be doing that which in our inner selves we want to do. And this brings to us the kind of joy which shines through all difficulties and illumines the way not only for us but also for our companions. If we look back on our lives we can see the gradual widening of our interests, a gradual acceptance of responsibilities, of duties as well as rights. Each of us has travelled his own unique path and each must try to understand the sequence of past experience and its lessons.

Our way can be seen to have been a gradual widening of interest, a change of focus from ourselves and our concerns to a realization of the needs of humanity as a whole.

And we have experienced a true joy when we were most fully expressing our greatest skill or our highest faculties, the highest we knew at any stage on our journey. In fact joy is the light of our true inner Self, reflected in the outer world of our thoughts, feelings and actions. It is a mistake to think that the spiritually-minded man must withdraw from the joys of ordinary living. He can, and should, still feel joy in the right performance of everyday actions, in social contacts and all aspects of human living. But the area of his joy is widened because his perception is greater and his joy is less fleeting. It wells up from within and is not dependent on outward circumstances.

This is our Joyous Venture, to unfold within ourselves the truly human capacities of mind and heart, the reflections in us of the Trinity of the One Being, Will, Wisdom and Active Intelligence. This joy is the result of the alignment of the personality with the Higher Self.

But it is the "great orphan humanity" which calls for our help. We are one with all mankind, part of that entity which is Man and we cannot ignore his call. So we must consider what are the true needs of humanity, which is for the most part so deficient in joyousness. Fortunately, there are already many who see the urgent needs of humanity and are deeply concerned with the facts of human misery.

What is not realized is that human misery is the result of man's refusal to live up to the best that he knows. It is the result of selfishness and greed far more than ignorance. The selfishness of primitive man could not lead to the disastrous consequences that modern man's selfishness can cause—war, famine and disease.

Linked with man's egocentric attitude, and equally disastrous for his future survival, is his failure to realize his own responsibility for these conditions. As Theosophists it is urgent for us to make available in the world the Theosophical concept of the One Life and man's function as an agent of the Divine Life in the world of form.

For men still seem to look for help from some external power when faced with problems or disaster. But man must learn that his alone is the responsibility, and that this responsibility extends to all the other kingdoms of nature as well. Just as individual man has had to learn that he cannot live in isolation from his fellows, so must mankind learn that he must play his destined role as part of the evolving life of the entire planet. His own well-being is dependent on the well-being of all aspects of life.

Already forward-looking men are becoming aware of what is happening to our earth. But the motives for much of this concern is fear and selfishness. It is man's environment that is threatened. It is good that man is at least beginning to consider these things and is trying to find solutions. But it will be better when it is understood that the whole of Nature, including man, is an interdependent unity and that Man's function is to guide and direct its evolution. For man is the "one free agent in Nature". He is the only being who combines the power to think with the ability to manipulate the material of which his world is composed. As he develops he must himself take over the guiding and directing, not only of humanity, but also of the other realms of being.

Unconsciously he has been doing this for many centuries. He has tamed and bred animals, cultivated plants and used the resources of the mineral world for his own ends. In doing this he has undoubtedly helped to further the evolution of those forms of being. But more than this is required of man. His actions for the progress of the planet must become deliberate, conscious and responsible.

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Towards the New Age

Condensed from a Talk to the German Summer School by

Joy Mills

National President of the Theosophical Society in America

There is much talk today about a new age, yet the same problems still seem to be with us. It is not war or pollution or poverty or racial prejudice that will destroy the world; it is man, who engages in war, permits poverty and pollution, perpetuates prejudice.

Now the only wisdom that can assist us in meeting the challenges of the new age, is a wisdom that arises naturally from within ourselves, not a wisdom imposed from without. The kind of wisdom that is needed arises when we see life whole, when we recognize the essential unity of life, and when we act upon that recognition by living in a certain manner.

For nearly a hundred years the Theosophical Society has existed as an organization founded upon the ideal of universal brotherhood, but the Society does not exist to make men brothers, but rather to awaken in human consciousness a realization of the nature of our being, which is rooted in a unitary source. If that is accepted, then all that proceeds from that one source must be in some way related, not only to the source, but to everything and everyone else. It may be said that the awareness, the realization, of brotherhood is the essence of true occultism and also of the mystical experience. The Self of man and the Self of the universe is One: this is the supreme secret. The new age must be one in which each one knows for himself the reality of that right relationship which is brotherhood.

If brotherhood is basically the art of right relationship then as we look at ourselves and at the world about us, we recognize that our whole experience is relational. When attention is concentrated on our boundaries, and so is exclusive, selective and divisive, it is easy to notice differences, but when attention is broadened, one discovers any number of unities, such as that we think along similar lines, feel similar emotions or even have similar physical features. The fundamental realities of nature are not, as thought construes them, separate things; the world is not a collection of objects. The fundamental realities are the relations or 'fields of force' in which facts may be the terms or limits. Relations, not things, are the basic constituents of nature. Nature is through and through relational, and so interference at one point has interminable and unforeseeable results.

Modern physical thought views the cosmos as a field in which forces manifest and interact, and the wave character of the electron extends to the utmost limits of space. This world, the earth and all it contains, the planets, the sun, the stars, the whole galactic system, the universe itself, are all parts of one interacting whole, every part of which affects every other part.

Our first step lies in a recognition that whatever is wrong in the world is really in ourselves, and if we can learn to deal with all the elements of our own nature, then we have done something real and worthwhile for the world. This demands complete, frank and unemotional acceptance of all the elements within ourselves. The problem with acceptance is that even when we think we have ac-

cepted our own peculiarities, the warring elements of our own nature, we resist those very peculiarities in others. So we want to move away from others, or from an environment we do not like, but of course we take ourselves with us, and the like or dislike is in ourselves, not in others or in the environment. Relationship cannot be pure or right when it is characterised by resistance and the tendency to move away from things and people. So we have to understand the nature of resistance if we are to come to an appreciation of right relationship or brotherhood.

We and our environment are pitted against each other. There is an atmosphere of suspicion, of distrust, between ourselves and the world in which we live. We build a defence mechanism in our psychological lives so as to be always in readiness to resist and to retaliate. For example, when somebody points out a mistake to us or a flaw in our thought and action, our immediate reaction is to justify ourselves, to explain our behaviour, to resist the charges.

In our meeting with friends and relatives we show forth another form of resistance: through anticipation. We anticipate our friends to behave in a particular manner and this becomes a defence mechanism against any other manner of behaviour which our friends may be displaying.

Our psychological nature moves in a very subtle manner, so that we are likely to miss many factors of resistance in our own lives although we may be unconsciously feeling its effect through dissipation and frustration. For example, we have a tendency to resist the success we see in others which has been denied to us, whether this is on the material plane, or in the spiritual life. In this case we put up a very subtle form of resistance and take a morbid delight when somebody discovers holes in the success of another person.

It is obvious that where there is resistance, there can be no understanding. To understand a thing it is necessary to observe it, but since we are all the time resisting we are not able to understand the situations in which we are, the persons whom we contact, or the ideas that impinge upon us.

The answer to this problem of resistance is acceptance, for acceptance is a matter of establishing a right relationship between ourselves and everything external to the self.

It may be that man's supreme significance in the universe is to act as a unifying agent. This he will achieve most effectively by first achieving unity within his own psyche, leading to unity with God and nature.

The student of Theosophy, recognizing order and purpose in the universe, can make his own creative experience in the region of man's inner being, utilising the techniques and ancient disciplines of yoga or the methods which lead to the inner depths of the mystical experience. He may then testify of his own immediate knowledge concerning the words of the psyche and spirit. Since these worlds are realms of spiritual power, harmonious law, and utterly compassionate

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THE THEOSOPHICAL SOCIETY
IN EUROPE

FEDERATION OF NATIONAL SOCIETIES
Theosophy in Action

COURTESY

FROM TIME IMMEMORIAL THE AGEING generation has complained of their children and grand-children: 'Things are not what they were in my young days'. Well, if they were, no change would mean no progress, though of course mere change does not imply progress. Moreover, *autres temps, autres mœurs*, or with Sir Walter Scott 'Old times are changed, old manners gone'. There is, however, one quality that up to now has survived all vicissitudes, and that is Courtesy. Its mode of expression varies, and this it is that often makes unadaptable elders feel that their standards are being betrayed. In some periods it has showed itself more elaborately than in others, spilling over into etiquette, which is usually just a formalized framework of manners easily tending to mere mannerism and sometimes degenerating into a cloak for deception.

To be courteous is to be polite, considerate, kind; that is the definition. This is the essence, and the form courtesy takes is of little consequence. There is scope for infinite variation without affecting the quality itself. So what is the position today? Many people deplore a lack of superficial manners, but merely to do that makes one a slave to formalism. One might as well complain that foreigners are boorish because they have different table manners from ourselves; and who is to decide which is 'civilized'? There is neither superiority nor inferiority, only difference; and this the young understand and appreciate because their thinking and their ways have not yet got set. Perhaps it is too much to hope that even in this more fluid world they never will get set. What of the essence? How much kindness, consideration for others, polite dealing do we find?

There is often a striking difference in this respect between town and country. The countryman everywhere is more in touch with nature with its soothing properties, he is less hurried, and his innate inclination to be helpful is not so inhibited. The fierce rush of the great city mostly destroys this attitude. The rat race warps the psyche of its victims and occupies so much of their attention that they are unaware of others as fellow humans; the animal in the man is much in evidence. It would be quite unfair to judge any generation by the behaviour of persons subjected to such artificial conditions. When animals are overcrowded or put into situations of stress they lose their natural poise, become ill-tempered, neurotic, unnatural. It is the same with men and women; and our industrial and commercial systems put them under just such strain. In these circumstances one can only think of them as sick persons unable to be their natural selves. When this is fully realized, these conditions will be slowly corrected because they are found not to pay, if for no higher reason.

Courtesy in human relationships is like oil in machinery; it makes for smooth running. Lack of it is at the root of much industrial unrest. Moreover, courtesy begets courtesy. So, however sadly it may appear to be diminished, one need have no fears for its survival. First, let us be sure we are not confusing the form and the essence. Secondly, kindness, consideration and politeness are characteristics of everyone whose sights are set for the spiritual Path or Way; and there are always these among us. Without such courtesy no man can be truly human.

Steps Forward: Where is Forwards?

Condensed from a Talk to the German Summer School by
Ianthe Hoskins

Theosophists are seekers after Truth. This search has to begin here and now, not tomorrow or in some faraway country, or in an ashram. There are many ways to Truth. One way is to study the meaning of words with the help of a dictionary.

Speech distinguishes mankind from animals. It is said that the Universe is the speech of God, His utterance. As it says in the Gospel: 'In the beginning was the Word'. The search for Truth can begin with reverence for words.

Semantics is the branch of philosophy that asks questions about the meaning of words. It also asks how the meaning got into the words. It explores other philosophical problems about words, e.g. the problem of the accuracy of speech, or, more correctly, the lack of precision. To give an example of a simple, common sentence: Grass is green. Which grass? The grass at Adyar is not green, it is brown, because the sun dries it up. In Africa I saw straw-coloured grass and red grass that people put into vases like flowers. So you see we ought to say: Grass is sometimes green, or Some grass is green.

What colour is the colour we call green? In the countryside in Germany, France and England we see ten or twenty colours that are all called green. Green is a very vague, imprecise, inaccurate word.

Our Summer School has a theme: Steps into the New Age. But the German translation of the English translation of the German title does not say: Steps into the New Age. It says: Steps Ahead. Now we have to ask: Which direction is Ahead?

In the book *Logic for Beginners* there is a chapter entitled Unfinished Terms, with many examples, such as: Useful: a useful book. But useful for what? for whom? for a child? for a chess player? for a housewife? Valuable: a valuable concept or idea. Valuable for whom? for a student? for a burglar? for the General Secretary of the German Section? Desirable: the most desirable goal in life. Who desires this goal? the gambler? the artist? the businessman? the theosophist? And also the example that can help us to understand our problem:

The progressive policy of a party. But in politics, which direction is progressive? For some, progressive means in one direction, for the opposition the same policy is a backward step. When one says: progressive, one must also ask: whither?

Here is our title: Steps Ahead. Which direction is, for us, ahead? In which direction must we go? First we ought to ask another question. Who is this 'we'? Who are we? The theosophists in Bad Homburg? The Theosophical Society? or mankind? However, when I talk about the question today I shall mean the individual: you, every member and myself.

In order to understand the steps ahead, we must first consider the steps we have already taken. With the first step we entered the circle of theosophical ideas and attitudes, i.e. the ideas of reincarnation, *karma*, the unity of religions, life after death etc., and attitudes, e.g. brotherhood, freedom, tolerance, harmlessness.

The second step is the step of action. With this second step we began to change ourselves and also our way of life. We began to apply the theosophical principles in our lives. Perhaps we began to practise meditation, because we thought it was theosophical to meditate. Perhaps we began to practise yoga, and to control speech and thought. We began to think out harmlessness and became vegetarians.

What is the third step? Charles Bradlaugh, the atheist, said: 'It is enough for me if my body, falling into the ditch that keeps humanity from its future, can serve as a bridge which humanity will be able to pass into a happier era'. He expected no reward, no place in heaven, no God to say thankyou, no crown. For him it was enough to help his brother man and to work for him.

These words of an atheist show us the third step for theosophists. Every theosophist has to change himself in order to become an impersonal instrument, with whose help the Theosophical Society can enter into its second century.

The first step: the personality hears the message of Theosophy. The second step: the personality reacts and changes itself under the influence of the higher self. The third step: one transcends the personality.

The way ahead is called Waylessness, Indifference, Impersonality. To be a theosophical worker means that one has no name, no personal ambition, that one neither seeks nor desires anything at all for oneself.

Here are our steps ahead: first into the circle of ideas and attitudes; secondly, into the circle of action with our personal label: I am a theosophist, I am a vegetarian, I am a member, I do this, I think that, I am somebody!

Finally, we step into a circle that has no dimensions, in which the personality forgets itself and becomes identified with the work. C. Jinarajadasa liked to adapt the Sanskrit phrase: That Self, that am I, and instead used to say: That work, that am I. In *The Voice of the Silence* it says: 'You cannot tread the Path until you yourself have become the Path'. One only becomes the Path when one forgets oneself. The man disappears, only the Path remains.

This is also the teaching we find in *Light on the Path* for students of occultism. Indeed, the third step takes us out of the Theosophy of ideas or concepts, by which the personality is influenced and takes us into Theosophy as occultism, which requires the destruction of the personality.

Here are some sentences from *Light on the Path*. Think about them in connection with our Steps Ahead, steps ahead for us, members, workers of the Theosophical Society.

The personality must be dissolved and melted away.

The disciple must grasp the snake of self with a firm hand and slay it. He enters into the realm of silence, where he loses knowledge of his friends and does not even see his teacher. If he wishes to become a disciple, he must immediately become a servant. The disciple who undertakes this work, i.e. to teach or to share his knowledge, but who hopes secretly in his heart for success or glory, and desires to appear before the world as a teacher or apostle, fails before he begins, because he is secretly worshipping himself.

But the disciple who does not fail, forgets himself, and becomes like one of the Holy Ones, because he seeks to give rather than to receive, to help rather than be helped, to feed the hungry rather than to receive manna from heaven for himself. His nature is transformed, and selfishness, which is the motive power of other people, suddenly leaves him. He must give up all rights, all claims. He lives no longer for himself but only for the world.

Perhaps you will recall the Mahachohan's Letter in which he says: the Theosophical Society must not become either a school of magic or a school of occultism. That is surely true. But we are now speaking of the third step for theosophists. Nearly a hundred years have passed since the founding of our Society. Today, in many western countries, many people already know the basic teachings of Theosophy — reincarnation, *karma*, unity of religions, unity of peoples, etc. Many groups also teach yoga and meditation. These are the first two steps for theosophists also, but within the Theosophical Society we must go further.

The Theosophical Bookshop in London enjoys a good reputation among booksellers because of its excellent quality and serious books. A good reputation for quality, for true occultism, for deeper interests, deeper and loftier than the superficial and sensational interests of other more popular groups: that, in my opinion, is the goal of the work of the Society in the second century of its life.

Chairman's Report 1971-72

The most important event of the year was the European Congress held in Paris in August 1971. This was an inspiring and very happy occasion made possible by the hard work and charm of all those responsible for the organisation, especially the host Section and its General Secretary, Dr. P. Thorin, of France.

The Congress was particularly memorable for the presence there of Mr. N. Sri Ram, our International President. Other visiting guests included Mrs. Rukmini Devi Arundale, Mrs. Radha Burnier and Mr. John Coats, as well as some members from Australia etc.

General Secretaries and delegates and members from the following Sections attended the Congress: Austria, Belgium, Denmark, England, Finland, France, Germany, Italy, the Netherlands, Portugal, Scotland, Sweden, Switzerland and Yugoslavia. Representatives of the Young Theosophists were also present.

The Executive Committee also met during the Congress and again in Huizen in February of this year.

One important visitor to the Federation was Mr. Geoffrey Hodson who conducted courses in Holland and Denmark. These were very much appreciated and well attended. Other lecturers who toured the Federation included Mrs. Radha Burnier, Mr. John Coats, Mr. Geoffrey Farthing, Miss Ianthe Hoskins, Dr. Hermine Sabetay, Mrs. Claire Wyss and Mrs. Barbro Melander. Mr. Hodson is again conducting a study course this year at the International Centre in Huizen. We all very much appreciate the work and time which these lecturers give us so generously. Their contribution to Theosophical life is far greater than the words they speak to us. They bring an influence which is an inspiration and gives a wider sense of unity within the Society and in the world.

This year (1972) Summer Schools are being held in most Sections: The Scandinavian, Pays Latins (French-speaking), German-speaking and British Regions and the Finnish, Danish, German and Icelandic Sections and the International Week in Huizen. I have myself been able to attend the English and the Scottish Conventions and hope to be present at the International Week and the British Regional Summer School.

The Sections produce a large number of journals, mostly of a high standard. Especially interesting among the smaller ones is that published in Israel in three languages, Hebrew, German and English. The Federation journal *Theosophy in Action*, imaginatively and competently edited by Mrs. Greta Eedle, does not, unfortunately, cover expenses. But it is an essential means of contact between Federation and Sections. Articles in French and German have been included from time to time, partly to emphasise the international character of the Federation and partly to encourage the production of original Theosophical material in languages other than English.

My work as Chairman would have been impossible without the support and help of our Vice-Chairman Mrs. Claire Wyss, our Treasurer, Mr. Paul Hasler, and also that of Miss Mary Anderson, who has undertaken the work connected with typing and duplicating and circulating reports and other documents. We all owe her a great debt of gratitude.

MADELINE LESLIE-SMITH,
Chairman

WELSH SECTION

In October the Welsh Section will celebrate its Golden Jubilee at their Convention. For further details please apply to the General Secretary, 10 Park Place, Cardiff.

(Continued from previous column)

That is the third step of the steps ahead for us, for the theosophical worker: To become a pioneer, to transform oneself into an impersonal instrument, in order to help mankind to step forward into the future.

That is our direction.

The Eternal Pilgrim of The Secret Doctrine

Condensed from a Talk by V. Wallace Slater

H. P. Blavatsky uses the term Pilgrim in *The Secret Doctrine* for that part of man that existed before our time and will still 'be' when our reincarnating ego has reached the end of its journey, hence the adjective 'eternal'. In *The Key to Theosophy* she says 'The spiritual ego of man moves in eternity through terrestrial lives with their spiritual intervals' and adds 'if this series of lives has its end, the spiritual pilgrim is eternal'.

From these statements we have the idea of a state of being above, before and after our reincarnating ego.

In our theosophical literature dealing with the constitution of man we have a higher and a lower self; the higher we call the ego, the lower we call the personality, from *persona* meaning 'to see through'. The ego sees the world through his personality during an incarnation.

When H. P. Blavatsky speaks of the eternal Pilgrim, she is referring to a still higher level of being. We might call this the spiritual ego, or higher ego, meaning something that is as much above the ego as the ego is above the personality. This higher level is mentioned in the second fundamental proposition of *The Secret Doctrine*. After referring to 'the eternity of the universe as a boundless plane' it then speaks of 'the eternity of the Pilgrim' and in the footnote says 'the Pilgrim is the appellation given to our Monad during its cycle of incarnations'. Thus we are led to a broad idea of three cosmic levels: the eternal Pilgrim, the ego and the personality.

Instead of the elementary picture of a higher self, ego, reincarnating through lower selves, we now expand that idea to embrace the higher level of the Monad thus:

- (a) the Monad as the eternal Pilgrim acts through
- (b) veils of *atma, buddhi, manas* playing on or in
- (c) psychic and physical bodies.

The Sanskrit terms *atma, buddhi, manas* for the trinity of the ego or higher self give a better idea of the nature of these three principles than the translations: will, intuition and mind.

The Monad is eternal; the ego exists for the duration of the Monad's life in the human kingdom; our psychic and natures exist for one life-time. My definition of a Pilgrim is one who goes somewhere and returns, the journey being made to acquire merit; hardships are a recognized requirement for the pilgrimage. That is apparently just what the Monad does.

The pilgrimage is described in *The Secret Doctrine* as the journey of the soul as an individual through the cycle of necessity. Here the word soul is used in a special sense as meaning the Monad and not as is more usual, the psyche. We will consider the pilgrimage in three stages: the beginning, the journey and the end. So first:

The pilgrim sets out on his journey

We begin this journey in Stanza I of *The Secret Doctrine* volume on Cosmogony: 'The Eternal Parent (Space) . . . had slumbered . . . time was not . . . universal mind was not', and then (verse 5 of the Stanza) 'The Son had not yet awakened for the new wheel (cycle of being) and for his pilgrimage thereon'.

The Son is later called the Universe resulting from the male and female Root Principles of Nature, Father-Mother. The Son also refers to Man in particular, that is to the creature of spirit and matter, *purusha* and *prakriti*. This is not man as we now know him, but the precursor or prototype of the evolving human being, the Monad (the Pilgrim) about to set out on his journey from spirit into matter.

In section 14 of Part III of *The Secret Doctrine* under the heading 'Gods, Monads and Atoms', the Monad is described as 'the emanation and reflection only of the Point, or Logos in the phenomenal World', and we are told that the 'Monad becomes the Father', the apex, and the Son is 'one with the apex', that superior point, that peak.

Then, as the Monad (the Son) sets out on its journey from the Father, we

see that it changes from Monad to monads. To quote *The Secret Doctrine*: 'The Monads (the jivas, or separated portions of Cosmic Life) are the souls of the Atoms', later called Atomic Souls, or individuals descending into concrete matter on 'their own individual pilgrimage'.

We now have arrived at the idea of the Monad being 'a truly indivisible thing', not 'created but only transformed' at the atomic level into individual consciousness. The One has become the Many that descend through *atma-buddhi* to *manas*, the mental level of consciousness. Thence, it, the individual, journeys into still lower levels, psychic and physical (*kama-manas* or emotive-thinking and physical bodies) as a series of incarnations. So we come to

The Journey.

Near the end of the first part of Cosmogony in *The Secret Doctrine*, the last paragraph of the commentary gives us a thumb-nail sketch of the journey as follows:

'Starting on the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested Space — the Pilgrim, having struggled through, and suffered in, every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective humanity. *This he has made in his own image.* In order to progress upwards and homewards, the 'God' has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of the self-conscious existence. He has to sacrifice himself to Himself, in order to redeem all creatures, to resurrect the many into the One Life. Then he ascends into Heaven indeed.'

On this journey man is though unconsciously directed by the divine Pilgrim who is the spiritual progenitor of Man. It is the spiritual and divine nature of man, independent of his physical body, that eventually leads to conscious awareness of that divine Pilgrim who entered the physical frame at the first dawn of human life on this planet.

The third fundamental proposition of *The Secret Doctrine* speaks of the 'obligatory pilgrimage for every Soul . . . through the Cycle of Incarnation of Necessity.' The word Soul is here used for a spark of the Universal Over-Soul, that is, for the eternal Pilgrim, the undivided Monad.

On this pilgrimage we are told that 'the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own ego'. This ego is the intermediary between Monad and personality.

The outward journey, involution, was one of establishing spirit in matter and we had little say in how we behaved. On the return, and that is where we are now, we have to take charge of our own evolution, to accept personal responsibility. There can be no vicarious atonement.

The End of the Pilgrimage

is summed up in the following quotation:

'The Monad then can be traced through the course of its pilgrimage and in its changes of transitory vehicles', the various forms it has taken, mineral, vegetable, animal, human, 'from the incipient stage of the manifested Universe' to that end of the Age, the Manvantara, when 'the real One Self of man (the Monad) merges into Brahman'.

The pilgrim has returned home, the eternal home of the Monad, above the highest principle of human existence, *atma*, that is above the highest level of the ego.

It is this picture of a Being-ness, a state of just being, that I see as essential reality, essence rather than existence. The essence is pure being: existence is that which is thrown outwards from pure

Peace be with us

Extracts from a Talk to the German Summer School by

Prof. Peter Meyer-Dohm (1)

The desire for peace is a deeply human phenomenon, of diverse dimensions and produced by various social and individual conditions. There are great social tensions and everyday conflicts that we would like to avoid or lessen. Ultimately we have been promised the Great Inner Peace that passes understanding.

Aspects of Scientific Peace Research

It is sometimes difficult for the scientific efforts undertaken since World War I labelled as Peace and Conflict Research, or classed with it, to avoid the odium of being a fashionable fad. Peace Research is in vogue and therefore suspect to some people. In many countries of the world there have arisen societies and institutes engaged in it. In fact, experts estimate that the literature on the subject now comprises 50,000 publications. Several comprehensive bibliographies are already available.

Peace Research is multi-disciplinary, purposeful and applied, stress being laid on the humanities. It is often closely related to another modern science, futurology.

When we consider the present worldwide system of deterrence and threat, where the big Powers dispose of a potential of atomic weapons far surpassing that which would be necessary to exterminate the enemy, we shall easily understand that Peace Research applies itself largely to the question of how war as a forcible form of solving international conflicts could be avoided.

There are two important branches of Peace Research. Johan Galtung, the founder and director of the International Peace Institute in Oslo (known as PRIO) has distinguished between the adherents of an Associate and those of a Dissociate Theory of Peace. The representatives of the former want to bring about peace by intensive contacts and communication between groups and nations, while according to the latter, peace will be guaranteed by shunning contacts, and mutual deterrence.

Today, political decisions seem to be most strongly influenced by the 'dissociates'. However, changes are being heralded, e.g. by the German Eastern Policy, by China opening up politically, and by the American-Russian SALT Talks. Yet the most gigantic and murderous armament efforts are still being made out to be a contribution to peace. The result is what Dieter Sengehaas calls a state of organized peacelessness, which is self-contradictory. For deterrence means reconciling that which is irreconcilable, to wit, peace and war. The result of such politics is the 'balance of terror' so well known to us all. Peace appears as the non-application of weapons produced in excess.

Critical Peace Research deserves great credit for having impressively demonstrated the inherent contradiction, the extraordinary danger and the unjustifiable cost of the deterring system. At present seven to eight per cent of the Gross Product of the world is used for purely military purposes. In the whole world the cost of armaments surpasses that of education by forty per cent, and is three times larger than expenditure on public health.

The object of the Associate Theory of Peace is to bring conflicting parties to the negotiating table on a basis of equality, and to prevail upon them to co-operate. It holds that conflicts may be prevented by manifold contacts, intensive co-operation in different fields and by being informed about one another. Authorities standing above the nations and parties would take over the tasks of arbitration and mediation. According to Galtung, the champions of Associate politics are those who realize that progress, be it technical, economic or social, cannot come about without fundamental international co-operation. Understanding the other man, understanding that together we can achieve more than we could alone, and forming many contacts, we secure peace better than by living in a climate of misunderstanding, non-co-operation and distrustful surmises about threatened inimical designs. This fundamental idea of the Associate Peace Theory, advocating frankness towards the other man, and the waiving of sovereignty in favour of non-partisan institutions also means welcoming social changes resulting from close international contacts.

It would be wrong if Peace Research were solely aimed at avoiding war. The urgency of this aim is beyond doubt. The survival of humanity must be secured in the first place. However, it can only be the first step towards positive peace, so that Peace Research also involves a critical analysis of the interior structure of society. There is a wealth of reform proposals and models which aim at eliminating states of tension in society.

Many Peace Researchers deem it impossible that the state of real peace could exist. They base their considerations on the fact that there have always been conflicts, supposing that these will always exist where human beings live together, and therefore will always continue, being as human as the desire for peace. They conclude that it can only be a matter of finding suitable, non-violent ways of solving conflicts, say through political compromise.

Besides those adopting this attitude, often called 'realists', there are among the Peace Researchers so-called 'utopians', who sketch for us the picture of a free, non-repressive society and aim at securing peace by changing man. The catchword 'new consciousness' is often used. It is demanded that men should acquire that new consciousness, and that then society would undergo a change. This is a fundamental criticism of society.

In assessing current trends we should ask ourselves why many people hold that certain 'peace movements' bring not peace, but strife. This unfavourable opinion is due partly to the radicality of those movements, radicality meaning quite literally, going to the root of things, and partly to the rigidity of our social conditions, which in its turn provokes vehement criticism. The creation by violence of a non-violent society, and the society which by its rigid structures directly creates such revolutions, are both objects of Peace Research.

(to be continued)

spirit. Essential man is ego in one sense, the reincarnating ego, but beyond ego in another. He is both ego and Monad, essential being and Divine Being.

This story of the Eternal Pilgrim can be a real inspiration to make our lives here and now subject not only to the will of the higher Self, the ego, but to make that Self subject to the will of a still higher Power, the Monad at which level all is One. Although we are each only a partial expression of that universal monadic life, we are something more than just a reflection of a higher light. We have within ourselves a spark that knows itself as both spark and flame. We do not look heavenwards to a distant deity, but within to sense the human will, *atma*, as one with the Divine Will, the omnipotent and omnipresent Monad.

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healing life, this deeper experience will lead men to harmonize their tensions, and solve their problems of 'self-fulfilment'. The experience of the man who makes this adventure may indeed set others on fire with the flame of the spirit with its new way of living in interior harmony and brotherly relationships with one's fellow men.

It is to that end that members of the Society recognize first their obligation 'to form a nucleus of the universal brotherhood of humanity without distinctions . . . We do not establish that universal brotherhood in the world of matter, but endeavour to precipitate the spiritual ideal of brotherhood that alone will harmonize or polarize the differences here.

In Perspective

IF the historian looks back he can see, in the events of many a period, foreshadowings of the pattern to come that could not be perceived by men at the time, immersed in those happenings. Sometimes the trend is seen within a few decades, more often it is spread over a few centuries, and not be evident till those centuries have passed. Only a seer could be aware of the direction in which nations or groups of nations were going, or of the inevitable outcome of movements or tendencies affecting large numbers of people in various lands. Yet, with hindsight it seems plain.

During this century the tempo of human affairs has speeded up so much that what formerly took half a century could now well occur within a few years, and the acceleration is increasing. Thus there are certain portents in the world today that might, if we had insight enough to see their meaning, give clues to some of the likely changes in the years ahead. The Mahatmas who stood behind the founding of the Theosophical Society may be presumed to have possessed considerable discernment, for the Objects of the Society and the doctrines of Theosophy are what is wanted to supply the fundamental needs of humanity today. But before coming to that let us examine some of the current trends.

No more second class

Consider, first, movements in the most highly industrialized countries. The masses of the people, who used to be inarticulate and ignorant, are no longer so. They are better educated, more intelligent and, by reason of radio and television, much more informed on all matters than their predecessors. They can effectively argue a case with their employers. They rightly see economics not as laws of nature but as man-made arrangements that can be re-arranged, and in fact have to be reshaped. No longer will they accept status as second class citizens. No more do they intend to be mere cogs in ever bigger industrial machines. They demand to be treated as human beings, not as pawns to be moved hither and thither, or dispensed with altogether, by the arbitrary decision of management. They require to be met on the level, to be consulted, to have a voice in major decisions.

Already this movement is making its impact. The means used for achieving these ends may often be questioned. The community at large suffers, and workers are, with some reason, called irresponsible. But they can retort that employers frequently show irresponsibility and self-interest in dealings with employees. One can observe, without judging. All the facts and factors have to be known for a sound opinion to be formed. One most interesting pointer to the future is the crossing of national boundaries: workers in one country supporting those in another. This international aspect is likely to prove of great importance. Whither is this, not so silent but on the whole bloodless, revolution taking us?

Another as yet unknown force in its ultimate result is the attitude of youth. Apart from the small number of fringe escapists and those who pursue violence for its own sake, young people today are looking for a different way of life from that based on materialistic values, something that can satisfy the spirit of man, though they may not be conscious of their goal as such. They are internationally minded and have no use for matters of national prestige or tradition blindly followed. This is another phenomenon to watch.

Growing up

Then there are the less developed lands. Many of these nations are like growing children lacking confidence and self-assurance who feel the need to assert themselves so that people take notice of them; they have to do things that make them seem important. In most of these also there are different ethnic groups, with the tendency for a dominant race or tribe to treat minorities with harsh intolerance, just as older and established dictatorships do. One must hope that maturity will not be long delayed and that with it comes a sense of responsibility.

Lastly, there are one or two Eastern lands that still show some of the qualities of their ancient civilizations and that have not so far been too much corrupted by mechanistic philosophy and the lure of cybernetics. These countries may well prove of major importance for the pattern of the world in 2,000 A.D.

From theory to practice

The terrible inhumanity of man to man is an appalling feature of our earth. It has ever been so. But until fairly recent times there were few who did not think that it was natural and inevitable. But now we have developed theories of tolerance, and the Charter of the United Nations bears witness that many men all over the world feel there should be brotherhood. How much of this change of thought is due to the spread of theosophical ideas over the past century we can never know; but it is likely to have been an important factor. So far, there is tolerance only as an ideal concept; but a thing has to be thought before it can be done; and when there is enough power of thought, then the pressure for its practical application becomes irresistible. Herein lies a sure hope for the future. One point is worth noting. Protests are sometimes made against human beings being treated like cattle. But why should cattle be treated as they are? So long as cattle, or other animals, are callously or cruelly exploited, so long will the barbarous element in men's nature be vented also on their fellows. If the cruelty is there, it will out.

If, out of the turmoil of all these modern trends, a better world is to emerge and mankind is to take a further step forward in the last quarter of this turbulent century, there must come a recognition of man as a spiritual being, which would restore purpose in life and relegate materialistic aims to their proper limbo.

A long-term purpose

The second Object of our Society was surely devised to show the unity that is behind all thinking, and so get rid of superstition and bigotry. To a considerable extent this has happened during the past 100 years, though there is still much to be done. But unfortunately with the discarding of untenable beliefs has also gone rejection of any reality behind them. Hence the widespread materialism from which we suffer. Our third Object should lead us to realize not only man's inherent psychic powers but, more important, the unlimited potentiality of man as a spark of the Divine Flame and of mankind as God in the making. This brings one to the first Object, the nucleus of brotherhood.

The void left by the throwing over of the old dogmas in every religion ought to have been filled with the message of the Esoteric Philosophy: the unity of all life and the identity of the spirit of man with the Universal Spirit. These are truths that are fundamental for men to know for the proper direction of their lives and for their fulfilment as human beings. These are truths to which man must come in the end. This is the only way forward to the true inheritance of mankind. Our extremely difficult task is to try to present the doctrine so that those who are brought into touch with it find they want it; that they need it is beyond question. We can take heart from the knowledge that what is true is bound ultimately to prevail, and that those who inspired the founding of the T.S. did so in order that, until no longer needed, there should be an organisation through which certain Eternal Verities could be made available to mankind. L.H.L.S.

AGENTS

(Alterations and Corrections)

AUSTRALIA: Miss Florence Beaufoy, 2 Iluka Road, Mosman, N.S.W.

GERMANY: Frau U. Meyer-Dohm, Schattbachstrasse 12, 463 Bochum-Querenburg.

NETHERLANDS: Mrs. Louise Cardinaal (omitting remainder of name as previously published)

NEW ZEALAND: Mr. P. Scott, 50 Vigor Brown Street, Napier.

U.S.A.: Mrs. M. L. Olson, P.O. Box 142, Ojai, Calif. 93023.

BOOK REVIEWS

THE KEY TO THEOSOPHY, AN ABRIDGEMENT

EDITED BY JOY MILLS.
A Quest Book. T.P.H. £1.

Reading this abridgement one is not conscious of it being incomplete nor of any gaps in the narrative. In its present form the book is admirable to recommend to the inquirer. It tells of Theosophy and of the Theosophical Society in the language and idioms of the chief founder of the present movement. In the book we have her definitions of Theosophy (pp. 31/32) and clearly stated the intended relationship of Theosophy and the Society. She also says the Society is not for those who are neither philanthropists nor students. The one omission seems to be H.P.B.'s views on education.

The book will also be invaluable in putting the original view of Theosophy to members whose introduction to it and the Society was not via the H.P.B. tradition. It gives unequivocally the 'theosophical' attitude to such controversial subjects as God, Spiritualism, Religion and Prayer. It also outlines the teachings on the 'Self', the nature of man, the after-death states, reincarnation and karma. For those who are not familiar with the early teachings there is often a point of view that some might perhaps find disturbing when they compare them with what they had thought was the theosophical teaching.

The book tells us of the future of Theosophy and of the Society which was meant to act as its mouthpiece. It is to be recommended to both members and inquirers. There is no suspicion that the editor has used the occasion of an abridgement to do any 'expurgation'. Her intention, well stated in the introduction, was to leave out material which was only relevant to conditions when the book was written. The abridgement is about half the length of the original.

G. A. FARTHING

SHAKESPEARE, PROPHET FOR OUR TIME

HARRY DOUGLAS WILD.

A Quest Book. T.P.H. £1.68. Paper back £1.20.

This book is concerned with the perennially fascinating subject of esotericism in Shakespeare. The author, a Baconian by implication, is convinced that Shakespeare's plays reveal a deep awareness of the Ancient Wisdom and conveys much inner knowledge, which he concealed in allegories in order to avoid the religious persecution of the time. Among other matters, Dr Wild deals with the symbolic nature of many Shakespearean heroines, the various characters in *Hamlet* as personifications of different aspects of one individual and Prospero's connections with the Mysteries. His final chapter, on *Troilus and Cressida* and its bearing on the situation in the United States today, is particularly interesting. Above all, Dr. Wild's thesis is that Shakespeare's plays are relevant to the problems of the world today, when rapidly changing conditions require a new way of thinking if mankind is to survive at all and that the plays were written expressly to awaken the human soul to self-knowledge, self-mastery and the fulfilment of his spiritual destiny.

MARGARET MACDONALD.

FAIRIES

E. L. GARDNER
T.P.H. £1

This is yet another reprint of the book first published in 1945. It is based on material gathered in 1917 and is now well known to the general public. Recently, in *The World of Wonder*, an English children's paper, under the heading 'Strange Stories', two of the Cottingley photos were reproduced in a matter of fact way.

The author and many others made exhaustive tests on the authenticity of the photographs, and their genuineness is not in doubt. His theory as to why these materialisations could have taken place is plausible, but can only be regarded as theory.

G.E.

HIGHLIGHTS OF THEOSOPHY

By GEOFFREY HODSON

International Theosophical Centre,
Huizen, N.H., Holland. Hfl.6.-

This is an unrevised verbatim report of nine lectures. Since these are an up-to-date exposition of the Ancient Wisdom in the light of modern knowledge, it is a pity they could not have been edited.

The field covered begins with Cosmogony and ends with suggestions as to how the aspirant can find his spiritual teacher. The main theme is how each individual may come to contact his own Divinity. The lecturer brings to the subject a good deal of new material culled from his experience, and as he has completed sixty years of membership and study, we can all learn something from his suggestions.

G.E.

(Continued from page 1, column 2)

How can we know the needs of this complexity of Life? The touchstone here is our Joyous Venture. When our efforts to deal fairly with our fellows brings joy (not just pleasure, which is a deceptive guide) then we cannot be much at fault. We can feel joy in the cut gem and in the many constructions made by man of the resources of the mineral world. These give experience to the consciousness evolving in that world. But there are, unfortunately, less lovely aspects, which bring no joy—the slag-heap, the oil slick, the weapons of war. Our feelings about these things are a sign that we are beginning to be aware of our responsibilities, and the measure of joy or otherwise with which we respond is the measure of our "rightness" in our dealings with what we call the "lower kingdoms of Nature".

At the levels of the vegetable and animal kingdoms we again experience both joy and shame. We love the flowers and animals we have helped to evolve to a higher state of beauty and ability, but there is a dark side to our relations with these kingdoms—forests devastated to produce newsprint, dust-bowls caused by bad and basically selfish farming, cattle, poultry and pigs (all beautiful and intelligent creatures in their original wild state) distorted physically and psychically by man's treatment of them.

The fact remains however that many people are now seeking a better way. But we must be careful not to swing to the opposite extreme. We experience joy in observing Nature untouched by man and we tend to feel that we should at all times "leave Nature to herself". But this is shirking our responsibility to the nature-world. Whether we like it or not we shall increasingly have to take decisions and actions in order that the world of nature is preserved in a condition of health. In the future many difficult decisions will have to be made, even to the extent of deciding which species shall be allowed to survive and which may be allowed to die out or even be exterminated.

For increasingly in the future the whole surface of the earth, its atmosphere and subsoil will become the concern of man and his responsibility. His actions and decisions must be based on knowledge and wisdom and on the needs of the whole and not of the part.

We must prepare ourselves for this future now—individually and collectively.

Individually we must understand ourselves and our capacities. We must dig down deep into our consciousness and try to touch that source of joy which will guide us and illumine all experience, enabling us to learn the underlying lessons of our everyday lives. And because the source of this joy is universal and not personal it will lead the focus of our attention from ourselves to the world of which each of us is a part. It will enable us to act with wisdom.

Collectively we must hope to influence our fellow men to a fully human attitude to life. We must look at the world as a whole and not from an exclusively human point of view.

Only in this way will Man be able to extricate himself from chaos and, with the rest of the lives evolving on the Planet, take confident steps on a truly Joyous Venture into the future.